

result. The second-hand shop of a Jewish antiquarian was visited and the cup was purchased. When the cup was presented with the customary remarks by the givers, such as "He or she who gives twice to the other follows once is thrice blessed." "The Lord loveth a cheerful cup giver." "May the grail never cease to outpour the spirit upon willing lips, and other suitable remarks, the word 'grail' about which there is so much dispute, is Phœnician for "I have wet the holy whistle not once but many times."

A. A. SNOW.

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Quit Growing.

Smiles win more than frowns.

It is better to laugh than to weep.

There is a revelry of joy in freedom.

The fire of love will not set the world ablaze.

This century will become the sanctuary of Christianity.

Just suppose Christians saw themselves as others see them.

After all man's destination is a mere matter of speculation.

The mighty universe is yet to be explored and human origin remains a mystery.

It would appear a recent correspondent of the Blade took his pen in hand just to show his cuteness, and nothing else.

Life is too earnest, too real, too valuable to be wasted upon the idle subtleties of the orthodox faith.

One would suppose that when the parson closes his eyes to pray aloud in church, he can hear celestial harp music and the rush of wings amid the perfumed of Paradise.

Despite infinite inquiry at Sybil-oracles, patent poring over half articulate prophecies, heaven and hell still hover indefinite in the great inane, a drifting Delos which no scientific Jupiter can finally fix.

If the celestial immigration agents have published a true prospectus of the New Jerusalem it is small wonder that even Christians cling so tenaciously to the "Old Homestead" and yet when they are compelled to move, too many of them go in an opposite direction.

The worship of a dead dew and the abuse of a living dew seems to be the principal sport of the Christian world, and they never think of the glories of those warlike Maeneches who drove the fierce Syrian soldiery in terror from the Judean hills. The Jew, though a man of the same race as their savior is spurned beneath Christian feet.

As the Moor of Venice intimated, there is such a thing as knowing altogether too much. That religious vision that knocks all the yuu-yuu out of life ought to be sealed up in some Pandora's box or a genie's ensnare, and buried into the deep blue sea. Religion has caused considerable misery in Time's too unhappy annals.

Man can sweep the Milky Way with an eye behind a telescope. He can analyze the infusoria in a drop of water. He can measure the distances of the stars, sweep out the map of their mighty orbits and weigh their ponderous masses in the balance. With it all the Christian World is still gaping at the clouds unable to tell whether their ancestors were angels or apes.

OH! FUDGE.

The rites of marriage are undergoing serious reformations and probing in the State of New York, and at the same time, the reports say, that a number of young lady artists have entered into an agreement to bar the society of men for a given period of time until they have mastered the fastidious in paint and brush.

It now happens that the private restaurant dining room as a Green Green will never more be popular in Gotham. When Governor Hughes signed the bill which stipulates that candidates for matrimony must give at least five days notice by providing

themselves with a license before the rites can be celebrated, the Rameus and Julietts witnessed passing. No more will it be possible for an emotional young woman to fall upon the neck of a theoretical swell and accept a proposal of marriage because the swell's wife does not understand him.

From this time forward a person cannot be allowed between courses, like an extra bottle of wine or a hamon sub, and it will, Five days is a period that enables the average Gotham swell to sober up and lock himself over. The law was made for his protection which is prima facie evidence that at times he is unable to protect himself. It goes without saying that many of the midnight marriages heretofore recorded would never have been contracted if the bridegroom had been given time in which to sober up, stand up, and look at himself over. Under this new law it will be a difficult matter to get married on a dare, or on a whim, and who shall say that the honorable institution which holds together the whole social fabric will not be vastly benefited thereby.

The new law provides first that a license shall be obtained. Second that in the case of minors the written consent of parent shall be necessary. Third, that misrepresentations as to age shall be properly punished. Last, that any one authorized to solemnize a marriage who does so without inspecting the license shall be subject to a fine of \$500 or imprisonment for one year. The license is to be obtained from the County Clerk who now promises to become one of the most popular officials in the State.

Meanwhile, and with all due respect to the feminine Highbrows who have retired to the Glades of Long Island and posted a notice warning man away, we can discover but one appropriate word with which to describe the situation.—Fudge.

About once every so often this Adamless Eden manifests itself and almost invariably a or about the time of the height of the July season. It so happens that just about as regularly the Eden is invaded and its inhabitants carried away by inconsiderate male persons who do happen to know human nature.

When Tennyson wrote "The Princess" he tried to put in classic English an argument against foot notious of celibacy and sex independence. His logic was all right, but, of course, it does not appeal to a young woman with a mission, and it will not until the right fellow comes along. They she will desert her Adamless Eden and would if the fence was a mile high and if all its boards were oiled and well greased.

It is our knowledge of the facts that makes us feel kindly towards the girls and say, Oh, Fudge, instead of advising that a Commission be appointed to examine their heads and see if there is anything wrong with that apparatus which they think they think with. We do not take the bachelor girl seriously because we happen to know that she is not a serious proposition. We know that she will forever her bachelorhood at the proper time.

One of the rules promulgated at the Eden provides that male visitors be admitted once a month. That settles it. Almost before the structure is complete the beginning of the end is at hand and the finish of this Adamless Eden is in sight. This is why we say, Oh! Fudge!

THE AMERICAN CONSCIENCE.

What Dr. Hugo Muensterberg thinks on Americans and their problems is recommended in the current issue of Putnam's Monthly as highly valuable. Mr. H. G. Dwight, who makes this recommendation, explains it by saying that what Dr. Muensterberg thinks of Americans and their ways is as free on the one hand from the animus of most foreign critics as it is on the other from the fatuous complacency of the average native.

The average American has stood worse than this and he can stand this also. But it is unhistorical. Every great success in American politics when leadership has depended on word of mouth, has come to men who were not afraid to stand face to face with average Americans and point out to them wrongs for the existence of which they were responsible and to the righting of which they were usually bound.

In Missouri history, for example, at the crisis which developed out of civil war, leadership and the control of the crisis came to men whose sole title to control was the unflinching assertions of their own sense of right, face to face, not with "fatuous complacency" but with fierce opposition. "You are wrong, and if you go on you will be ruinously wrong," is, in effect, what such men said, in appealing to average Americans, with all the force they could put into language. Whatever the risk they took in saying it, whatever the force of individuality and courage it called for, it was the secret of their popularity.

The history of great successes in American journalism confirms the record. The class of newspapers which appeal to fatuous self-satisfaction in others and illustrate it in themselves, have the least circulation and the least influence. Those newspapers lead now and will always lead which make the strongest appeal to the average American conscience, by showing what is wrong and pointing out the remedy for it.

In the last resort, when it comes to final explanation, the progress of the United States is accounted for only by this fact that the American conscience has never remained complacent but has responded when strong and genuine appeal has been made to it. If there is one average American characteristic stronger than the tendency to take risks in imitating the worst, it is to try experiments which in times may be ruinous or premature in attempting to make the best better still.

History made during the present generation and

every other generation since "trust the people" was given as an axiom for those who believe in continuous progress, shows the American conscience working not always continuously and never infallibly but always powerfully, as the great force in the advance which never accepts the best results of one year as "well enough" but the "let alone" or left unimproved in the next. Of all that is foreign to American habit of mind, fatuous complacency is most foreign.

This appears not only in public self-reproach to which average Americans may not be over prone, except in emergencies, when it is unavoidable, but also in self-praise never indulged characteristically except as a stimulant for progress. It, after the usual, the familiar, the always expected sky-scraping eulogy of American results last year and in the last generation, any would-be leader should tell an audience of average Americans that it would be foolish to attempt to improve such a record, the American conscience would operate on him effectively, if not at once. If he were not hissed off of that particular platform, he would soon cease to appear at any other.

IN THE BEGINNING.

"In the beginning God created the heavens and earth."

Thus runs the old Bible story.

Is the beginning of what?

Does it mean the beginning of the universe? If it does it should have said so. Besides the universe, being self-existent, had no beginning and in this respect it would have been at fault.

Does it mean the beginning of this little earth, ours, this ball of mud, this fly specked eddion on the clock of time? If it does it should have been more explicit. Even then would not God have known, prior to the formation of this sphere upon which we live other systems had been evolved and run their course.

In my event the Biblical account of the creation is inconsistent and unreliable. As a matter of fact there are two separate and distinct accounts which do not agree with each other. The first account is the first chapter and ends with the third verse of the book of Genesis and the second account begins with the fourth verse of the second chapter and ends with nineteenth verse of the third chapter.

The first account describes an abundance of water in that God is said to have separated them from the land. In the second account there is a lack of moisture in that vegetation would not grow until the fourth day and a man along with it till the ground. The first chapter gives it that vegetation came before man. The second declares that the herbs and plants would not grow because there was no man to cultivate them. The first account gives man and woman as being made on the same day while the second account has man made first and alone, after which came the vegetables, followed by the animals then woman was made last because man failed to find a helpmeet. Which of these accounts is correct is not for the Blade to say. Frankly, we challenge both. Neither can possibly be correct. The demonstrations of applied science has put to rout all biblical notions about the origin and development of the earth and its inhabitants.

When we consider that in the old days it was a fact among the Jewish writers to trace out their lineage and the lineage of the several tribes, we can estimate the accuracy and value of the Bible as a historical guide. Each tribe must have a beginning, a fountain head. In many instances they all traced themselves back to Father Abraham, through his son Isaac. As time passed on it dawned upon the minds of these primitive historians that Abraham did not constitute the very "beginning" so the wisest in that great olerie began to look for the "Beginning." With such traditions they had at hand, the record was run back to the imagination so as to give a starting point beyond to all things upon the earth. Naturally the writer selected his own tribe for the ordered so that at its best the Bible records backwards of this time when the tribes began to increase multiply and spread out, are but the inglorious imaginations of some uninformed writer who vainly imagined that the earth and all therein began with his family tree. It was now that the "beginning" was manufactured and as this must have been to them "the first" it was at this stage that God is alleged to have created the heavens and the earth.

Strange that even one solitary individual mind in this day and age with all the advantages of education, with all the marvelous revelations of modern science, with all the stupendous achievements of the human mind, could be brought to a belief in such a book. It might have been a marvel of wisdom for the day and age and for the people among whom it was written. It is on a level with the ghost stories and fiction tales of the middle ages so far as this age is concerned. The beauties in the book, that is the few it can boast, are all borrowed. The original it contains is too beastly to be gleaned in the hands of innocence.

Genesis got its death blow at the hands of Geology. From the latter science a new notion of the world's growth and development has taken its place. Geology has upset every theological interpretation of the universe and has done away with God. It has manifested that there was no "beginning" and the human mind is now able to grasp that fact. Wherever, in our imagination we draw a line, and say this is the beginning, for it cannot be. The universe always was, is now and always will be. It was never created, for creation implies destruction, in that being created there was a time when it did not exist, when there was

no universe. If there was no universe until God created it, where was God and what was God doing before he did create it?

These few rambling thoughts upon such a subject are given to our readers for what they are worth. They might have been elaborated upon but such an undertaking was hardly worth the candle, the midnight oil.

GREAT IS SENATOR BEVERAGE.

Only a Joshua could cause the sun and moon to stand still, without even questioning the purpose that underly it, but it has remained for an American Senator, named Beverage of Indiana, who acquired fame by reason of his fictive set-to with one Joseph W. Bailey, of Texas, to cause the ponderous wheels of that imposing, that awful machine the German government to stand still for one hour while he permits himself to be married, just as if, after all, Beveridge, or the German government, were no more than mere human.

Suppose his Koenigliche and Kaiserat Majestat, Wilhelm II, had refused to permit it and placed a lock on the machine, what would Beveridge have done then, poor trin? What a fearful fate had he been denied the privilege of making a contract with a person of the feminine gender to make each other miserable for life? He might have called on Dewey for help or asked Teddy to send him by cable a copy of the big stick that the Kaiser could have been brought to time. One would think that Dutch Bill was really halowed with that divinity that Joth beledge a king and the whole earth would rejoice to do him honor. Why the Devil did not Beveridge go and get married and say nothing about it? Why all this fuss and feathers? Millions have married and have asked the consent of no one. Millions more will do the same thing. It is fortunate that every man is not a Beveridge or there would be the deuce to play when the marital age was reached. We would suggest that Beveridge ask for a salute of twenty-one guns be fired as an added feature attraction at the wedding.

THOSE IDAHO TRIALS.

By a verdict made by a jury of his peers Haywood is now a free man and has been declared not guilty of the charge of murder. From all parts of the country admissions come in that the trial was fair, that it was just and both sides afforded every opportunity to properly present its case. In spite of this there are certain capitalistic newspapers in the country that continue to editorialize upon that verdict and spend their efforts in expressing regret that Haywood was not hanged, thereby furnishing evidence of the vacuity of their hours and a lack of serious purposes in life by walling and ranting because that jury did find a verdict in accordance with their views.

These unphilosophical philosophers should given hoops to roll and tops to spin. They are fit for the serious consideration of serious things. They have yet to learn that a jury, like a king, can do no wrong and in this case it is a moral certainty that it did right. These organs must be instructed upon the folly and fatuity of crying over the milk that has been spilled, bemoaning the water that has passed by, grouching after the fact. The twelve good men and true from Idaho acted according to their light and from their decision there is no appeal. Haywood is free. So are the evil reports of these organs that listeth where they please. Whatever fate may have in store for Haywood he is no longer a live one as far as the these trials are concerned. He is now done with forever and the jackets might find courage to let him alone. The swift succession of affairs have driven him off the legal stage and we must now turn to Moyer and Pettibone, and above all, to Harry Orchard.

In regard to this thing known as Orchard the Blade might be willing to lay aside its prejudices against capital punishment were it assured that Idaho justice would not loiter by the way side and stop to pluck flowers of sentiment. Orchard has confessed to his part in that fearful crime but his word is not worth a tinker's dam where the lives of his fellow men are concerned. Harry Orchard on his own word, is gallows ripe and a hundred other reputable men can declare him. He is one too many in the social scheme. He embezzled the earth. Society was unafraid with him turned loose. It will be unwise again if he is set free. Not until this event takes place can justice sleep easy in her bed.

HELL.

"Whoever shall say, Thou fool, shall be in danger of hell fire" (Matt. v. 22.)

"For it is profitable for thee that one of thy members should perish, and not thy whole body should be cast into hell" (Matt. v. 29, 30.)

"Where the worm dieth not, and the fire is not quenched."

"Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" Matt. xxv. 41.)

"The smoke of their torment shall ascend for ever and ever."

"They shall be tormented in the presence of the holy angels," etc., etc.

Although the bulk of the Christian believers have abandoned hell and discarded a belief in its existence as a place of human torment, there can be no doubt that the doctrine is truly Biblical so that in discarding hell they have also discarded the Bible.

This being true we can assert our right to reject just a little bit more and the followers of Christ will soon come trailing behind.

Of all the dogmas of the Christian superstition, that of hell-fire is surely the most damnable. This

Continued from first page.

to evolve the dust that made this earth, the sun, moon and stars, or how the fields of blue grass make hair on the ox, feathers on the geese, and wool on the sheep. Do you answer, the nature of the living creatures causes the difference in their growth and covering? Ah, does the one give rise to the other? Do you say, the evolution gave them their natures? Well, have their natures changed in the least since the most ancient history of the ox, goose, and sheep? All answer, no, no, no. Then, if the evolution is the cause of evolution, if ever there was a first thing, stopped nearly six thousand years ago. Its futilest selection of

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Huntingburg, Ind.

James E. Hughes:

I am sending you under separate cover July and August issues of *Law Notes*, a monthly journal published in Northport, New York.

I would call your attention to page 85-1st column of this August issue, headed: *Attack on Confessional as Obscenity*. The first time you are the least bit shy on copy, please take this particular can up, and give it a little ventilation.

"But, these souls are immortal!"
 "I mean continued existence."
 "I find an universe a beginning and will it have an end?"
 "I do not know. But I believe in the continuous existence of the soul while there is a universe."
 "This calls for previous existence of all things now alive."
 "What he extends backward as well as forward."
 "We do not remember any past existence. Will we in a next life remember this one?"
 "I see no reason for believing we will."
 These views were not surprising. For they are familiar atheistic beliefs, but they are far removed from almost speeches when the pa-

scribed are like those of human consciousness, but also in the sense that they form parts of a consciousness which, like the human consciousness, is formed of ideas and feelings. And such a conception of the divine consciousness is irreconcilable both with the unchangeableness otherwise alleged, and with the omniscience otherwise alleged. If the divine consciousness consisted of ideas and feelings caused by objects and occurrences throughout the universe. To believe that such a consciousness, men must refrain from thinking, and that by consciousness—must stop short with verbal propositions; and propositions which they are debarr'd from reforming, and which will more and more fail to satisfy, I say.

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